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(No. 1.)

ROME'S ATTACK ON OUR PUBLIC SCHOOLS

BY JOHN L. BRANDT

AUTHOR OF

"Turning Points in Life," "Marriage and the Home" "The False and the True," "The Lord's Supper," "America or Rome," "Christ or the Pope," etc., etc.

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TOLEDO, OHIO.
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PUBLISHER'S NOTICE.

The following is a lecture by John L. Brandt, on "How Rome Attacks Our Public Schools," with a prelude on "Text Books Used in Parochial Schools." To the public schools we owe much of our greatness as a nation. Out from them have come our ablest men, our strongest patriots, our purest daughters, our sweetest wives and most devoted mothers. Rome has attacked them. The method and design of her attack is explained in the following pages. This lecture has been delivered before thousands of people, and the demand to have it published in a convenient form for general circulation has been so great that we now send it forth on a patriotic, humanitarian and christian mission.

THE LOYAL PUBLISHING CO.,

Toledo, Ohio.



John L. Brandt.

ROME'S ATTACK ON OUR PUBLIC SCHOOLS.

"I speak as to wise men; judge ye what I say."—I. Cor. x. 15.

I have a little book compiled by a Roman Catholic priest, entitled "Judges of Faith: Christian vs. Godless Schools." It is published by a Catholic publishing house, and bears the endorsement of Cardinals Gibbons and Newman, and of many other authorities of the Church. It contains the rulings of more than twenty councils; six or seven synods; two Roman pontiffs; three hundred and eighty high church dignitaries, besides the views of prelates and priests of various ranks. To indicate its spirit we will give some of the choice epithets which it uses in denouncing our public school system: "Godless," "irreligious," "unchristian," "scandalous," "grossly immoral," "filthy," "vicious," "diabolical," "a detestable system," "positively dangerous," "a place where children imbibe the poisonous germs of infidelity and immorality," "your very blood would curdle at the scandal of which they are the scene." On page 9, the author tells us "Catholics will continue building schools on their own grounds" until our school buildings, "left empty by Catholics deserting them, shall be

lawfully acquired and occupied by denominational schools." This little book is of the highest Roman Catholic authority, and has a wide circulation; it is addressed to Catholic parents, and unreservedly commits the Church as the implacable enemy of the public school.

We must mention some special attacks made upon our schools by some of their dignitaries and official organs.

The Catholic *Quarterly Review*, of Boston, says: "We would much rather our children should grow up in ignorance than be taught in a school that is not Catholic."

Freeman's *Romish Journal* says: "Let the public school system go to where it came from—the devil. We want Christian schools, and the State cannot tell us what Christianity is."

The Cincinnati *Catholic Telegraph* says: "It will be a glorious day for the Catholics of this country, when, under the blows of justice and morality, our school system will be shivered to pieces."

Cardinal Manning says: "The common school system of the United States is the worst in the world."

Father Walker declares, "Unless you suppress the public school system, as at present conducted, it will prove the damnation of this country."

The *Catholic Columbian*, edited under the supervision of the Bishop of Columbus, says: "Secular schools are unfit for Catholic children. Catholic parents cannot be allowed the sacraments who

choose to send their children to them when they could make use of the Catholic schools."

Pope Pius IX., in the 45th proposition of the syllabus issued by him in 1864, declares: "That the Romish Church has a right to interfere in the discipline of the public schools, and in the choice of the teachers of these schools." And in proposition 47th, that "public schools open to all children for the education of the young, should be under the control of the Romish Church; should not be subject to the civil power, nor made to conform to the opinions of the age." In proposition 48th, he says: "Catholics cannot approve of a system of educating youth which is unconnected with the Catholic faith and power of the Church."

Edmund F. Dunne, LL.D., said at the Catholic Congress (Baltimore, 1889): "Why should the state ask for the child? What can it do with it? It cannot educate it. It has no power in that direction. . . . That is beyond its charter, beyond its rights, beyond its power." Again he says: "Why should we not love this land? Is it not our own? Is it not under the care of Catholic saints? With a Catholic people this land were surely Catholic."

Bishop Gilmour, at the dedication of the Catholic University at Washington, said: "Catholics are willing to accept the public schools in America as they have done in Europe and elsewhere, *on condition* that an arrangement should be made that the child be taught *religion*." I ask, what religion?

Pope Leo XIII., in a letter to one of his cardi-

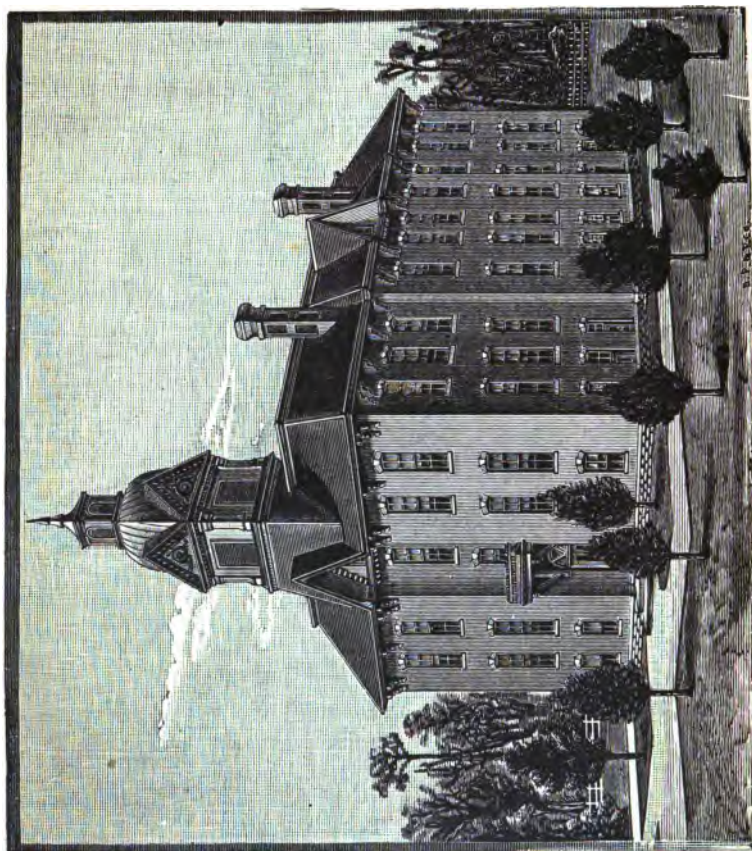
nals, dated March 25, 1879, says: "Nor can we here pass over in silence the opening of anti-Catholic schools, with singular effrontery, under our very eyes, even at the gates of the Vatican, the venerated seat of the Roman Pontiffs. In contrast to this licentious liberty so amply conceded to heterodox schools, in ways indirect indeed, but yet supremely efficacious, they endeavor to impede the increase and development of Catholic schools."

I have in my possession a sufficient number of discourses, letters and decrees denouncing our public schools, from Roman Catholic dignitaries, to make a good-sized volume. The hierarchy has thoroughly committed itself against the public school system, and as it is infallible it cannot retreat; to do so would be a refutation of its infallibility.

HOW ROME ATTACKS OUR PUBLIC SCHOOLS.

1. BY ABOLISHING THE BIBLE.

This was the first attack; this the entering wedge; this she has accomplished in many towns and cities. "The Judges of Faith" objects to the Bible, because, it declares, "The very reading of the Bible in the public schools is an attempt to pervert the hearts of Catholic children." Bishop Spotswood says, "I would rather one-half the people of this nation should be brought to the stake and burned than one man should read the Bible and form his judgment from its contents"



THE PUBLIC SCHOOL BUILDING.



THE PRIEST AND THE PARISH SCHOOL.

She claims to be the only Church of Christ on earth, and yet she dreads the Bible. God pity the Church that is afraid of the Bible. Our national independence was won by men who loved God's Book. Our free school system is the result of a Bible-loving patriotism. Our forefathers planted homes, schoolhouses and churches, side by side. They came to this country as a persecuted people, who sought liberty of speech and of worship. Their children studied the school-books and read the Bible. If we must take the Bible out of our public schools, why not take it out of our halls of legislation, courts of justice, public asylums, prisons, etc. If the Bible is, as Andrew Jackson said, "the rock of our liberties," I cannot see how the reading of it would be injurious to our public schools. The Catholics say "it is sectarian," and "Protestant," and "wicked to use it"; therefore, they want it prohibited. Then, why not prohibit the army, because the Quakers say it is wicked?

I am opposed to the union of church and state, yet the separation of the same does not imply a divorce of religion from state. Protestants oppose sectarian instruction in our public schools, yet they do not consider the reading of God's Word as having any tendency to make them sectarian. The reading of the Bible will build up our morals, and yet it will not necessarily make the schools sectarian. If the reading of the Bible will promote the morals of the children, the schools have a right to it.

Daniel Webster declares : "To preserve the government we must also preserve the morals." If the reading of the Bible in the public schools will preserve the morals, then it will hurt the state to dispense with it. One-half of the children in the United States are not in Sunday-schools; if the Bible would be read in the public schools it would teach these children reverence for God, and reverence for law, and reverence for woman, all of which are "pillars of the republic."

On this subject there should be the widest liberty, and the parents who object to this reading should be allowed to decide whether their children should or should not be present when the Bible is read. Let the Bible-reading occur at the beginning or the close of the session.

But the Catholics have said that the Bible must go. They have protested against the reading of it in our public schools. They have used their political intrigues, and have, to a large extent, accomplished their purpose. The fiery Revolutionary orator, Rufus Choate, once said, "The Bible shall not be taken from our public schools so long as there is a bit of Plymouth Rock left for a gun-flint." Well, Plymouth Rock still stands, but the Bible is left out of many of our schools, and the Rufus Choate patriotism has been trampled under foot.

The Bible is God's book. It belongs neither to the Roman Catholics exclusively, nor to the Protestants, but to both. It was made for all of God's people, and is no more sectarian than the air we breathe or the water we drink. Rome wants the

Bible out of the public schools for the reason that it exposes her iniquities, and because, "You cannot find in it the fundamental dogmas of Romanism. You cannot find in it the priestly or episcopal celibacy. If the Roman Catholic people should read it, they would all see that their priests are not keeping the laws of God in living without recognized families. The doctrine of the Immaculate Conception is not in the Bible. The worship of Mary is not in the Bible; Purgatory is not in the Bible. The Mass is not in the Bible. The Assumption of the Virgin is not in the Bible. Indulgences are not in the Bible, nor Papal Infallibility, nor Extreme Unction, nor the Inquisition, nor Dens' Theology, nor a great deal more that they depend upon. This is the real reason that they object to the Bible: because the open Bible in the hands of the people destroys the wicked pretensions of the hierarchy, and emancipates men from the yoke that neither they nor their fathers have ever been able to bear without being pressed to the ground." (Rev. I. J. Lansing.)

Because she keeps her mutilated Bible from the masses is no reason that we should keep a correct translation from them. This grand old Book has brought comfort to many a sorrowing heart, light to many a dark soul, and salvation to many a lost man. It is the foundation of all just government. It is the ground of our morals. It is, as Gen. Grant says, "the sheet-anchor of our liberties." Then let us treasure it as the apple of our eye.

2. BY DENOUNCING THEM AS GODLESS.

Priest Walker, in a discourse published in the *New York Herald*, in speaking of the public schools, said: "They are Godless, and those who send their children to them cannot expect the mercy of God. You will live to see the day when it will be understood that the parents who permit this great sin will be refused the sacraments of the Church. What! let them die without the rites of the Church? Yes, I say so. I would as soon administer the sacrament to a dog as to such a Catholic." "The Judges of Faith," on page 125, gives a quotation from Archbishop Spaulding, in which he declares that under our public school system our children are practically reared up more like enlightened pagans than as instructed Christians. Priest Frul says: "These so-called public schools are infidel and sectarian. Catholic parents who send their children to them are guilty of a mortal sin." The *Chicago Tablet*, a prominent Catholic paper, says: "The common schools of this country are scenes of moral pollution, and sinks of hell."

Rome's first attack on our public schools was on the ground that they were sectarian because the Bible was read in them; and when the Bible is gone, she declares them to be Godless. It was first too much religion, and now it is not enough. As Mr. Rowland has well said, "Rome makes them Godless, and then objects to them because they are Godless." But is this not a very dangerous argument for her to use? Had she not better sweep her

own door-steps? Had she not better pluck the beam out of her own eye? Whoever brings immorality into our public schools should be exposed and punished. But I must deny the charge that our public schools are "Godless" and "grossly immoral." I must deny that our tens of thousands of public school teachers exert an immoral influence over their pupils. Rome says our public schools are Godless, then I presume she would call her schools Godly. Let us see. As to the relative moral influence on society of the public school system and the Roman Catholic Church and schools, the latter will find that she is the stench of a charnel-house in comparison with the purity of the Rocky Mountain air. She attacks our public schools as Godless, yet three-fourths of our criminals are her children, or are brought up under her influence.*

3. SHE DENOUNCES THEM AS PROTESTANT.

Says one of her writers: "Why should the State support Protestant schools and not Catholic?" But this argument is false. Our public schools are not Protestant. Because a public school teacher is a Protestant does not imply that the school is Protestant, any more than to say because McKinley is a Methodist the State of Ohio is Methodist.

Neither are we to infer, that because a majority of the pupils are Protestant, the school is therefore Protestant. If the denomination of the teacher was considered, then many of our public schools

*See lecture on Romanism and Protestantism.

would be most emphatically Roman Catholic ; but this Romanists are unanimous in denying, for they claim them to be both Protestant and Godless. The public school is not an institution to teach either Romanism or Protestantism, but to teach the common branches, facts in science, history, literature, etc.

4. BY OBJECTING TO THEIR TEXT-BOOKS.

Again and again Rome has attacked our text-books. Again and again she has objected to the history taught in our public schools. She is afraid of history, and desires to conceal her black record. She does not want the rising generation to know that she has murdered from fifty to one hundred million Protestants. She would like to cover up her bloody record in Spain, France, England, Mexico, and other countries. She would like to blot out of existence the terrible story of the Inquisition. She has objected to every history that has given a correct, authentic and full account of the great Reformation.

Jos. D. Fallon, one of the Roman Catholic text-book examiners of Boston, in speaking of Meyer's and Sheldon's Histories, declares: "Two books more inaccurate as historical records, more bigoted and objectionable in their language and spirit, have never been presented for examination to the present text-book committee." Judge Fallon's report on these histories, as well as on Sheldon's History, is merely Rome's charge upon histories because they contain facts, because they are not tortured into

a justification of the ways of the alleged infallible Church. Rome parts faith with the very history she has made. She dare not face her own record. History exposes Rome. It explodes many of her dogmas, such as papal infallibility, temporal power, clerical celibacy, purgatory, indulgences, etc. In the light of history these are unsubstantiated.

Father Malone, editor of the *Colorado Catholic*, made an attack upon Meyer's Mediæval and Modern History. He objects to such historic facts as the following: "The Reformation was the means of freeing Northern Europe from the despotic domination of Rome"; "The Church set herself to the work of exterminating, with fire and sword, the entire people, men, women and children, of the Albigenses"; "Indulgences are remissions of punishment granted to the persons who prefer to pay a sum of money rather than pay the penances imposed upon them by the Church." Mr. Meyer would not change his history; he claims that "history is history," and that it must not be doctored to suit any church or potentate.

The old edition of Anderson stated many facts in history to which Rome objected, and the new edition of Anderson's history was altered to suit the Romanists. In the old edition we read, "King Henry, in order to gain the favor of the Church, caused severe laws to be passed against the Lollards, and one of them was condemned and burned at the stake. This was the first English subject that was put to death on account of his religious opinions"; in the new edition this sentence is

omitted. On page 192 of the old edition we read, "The inquisition was established at Toulouse, and all who refused to conform with the tenets of the Church of Rome were mercilessly punished"; in the new book all of this is omitted. In the old edition we are told "the whole number slaughtered in different parts of the kingdom amounted to thirty thousand" (the author is here speaking of the massacre of St. Bartholomew); in the new edition this sentence is omitted. I could make numerous quotations of this kind, showing that Anderson had to make many alterations that his book might be approved by the Pope and his officials. Swinton's History was driven out of the Boston public schools because it told some unpleasant truths about Rome. Rome has compelled Anderson to change and mutilate his history. She has protested against Meyer's, and excluded it where it was within her power.

President McDowell, of the Colorado Methodist University, says: "It is evident that the attack is simply a part of the determination of Rome to have suppressed every fact in the history of the middle ages which reflects in any way upon the Roman Catholic Church," and he adds, "the Romish Church, from the Pope down, is opposed to our public schools unless she can control them."

As Rome objects to our public school histories, it is opportune to ask what history she would teach. In her History of the United States, by M. Sadlier, more space is devoted to Romish priests than to Lincoln and Washington. His histories of the .

United States are more the history of Catholicism in the United States than the history of our rise, progress and victories.* Rome's Bible History tells us "Protestantism resorts to force and violence." Her history of the middle ages is woefully perverted. We look upon the great Reformers as the leading lights of those dark periods, but Rome denounces them as blasphemers. Dickens' Child's History of England was cast out of the public schools of Boston by Rome's text-book examiners; so was Thompson's History of England; and so were other books, for the simple reason that Rome objects to them. Rome objected to Webster's Dictionary until the publishers of that splendid dictionary were compelled to secure Callaghan, of the diocese of Little Rock, to revise and edit everything appertaining to the Church. In the light of these facts, do we want Rome to dictate to our school authorities how to teach our children? Must we sit like belabored hounds and allow Rome to rule us, and to rule us by boycotts, poisoned cups, the midnight assassin, the incendiary's torch, the subsidized press, the sword and the bullet?

5. BY CLAIMING IT IS UNJUST TO BE TAXED
WITHOUT RECEIVING BENEFIT.

The *Freeman's Journal* says: "We do not want to be taxed for Protestant or Godless schools." A priest at Berlin, Wis., boldly said, "The time is not far when the Romish Churches, by order of the Pope, will refuse to pay the school taxes, and

* See article on Text-Books Used in Parish Schools.

sooner than pay the agent or collector will put a bullet through his breast. This order can come at any time from Rome; and will come as suddenly as the pulling of the trigger of a gun, and of course this will be obeyed, as it comes from God Almighty."

The same sentiment has been expressed by more than one Romanist. Even the *Catholic World* declares, "Education must be controlled by Catholic authorities, and under education the opinions of the individual and the utterances of the press are included, and many opinions are to be forbidden by the secular arm, under the authority of the Church, even to war and bloodshed."

Rome takes her children from our public schools, forces them into the parochial schools, and then cries "unjust taxation." Why do not the Presbyterians, Congregationalists, Methodists and Disciples, who sustain schools and colleges, make the same demand upon the public? Why do not our wealthy bachelors, and wealthy married people who have no children, cry out "unjust taxation"? As regards the matter of taxation, the state deals with her people neither as Catholics or Protestants, neither as married or single, but solely as citizens. The state does not ask whether the taxpayer is Jew or Gentile, a Catholic or a Protestant, married or single. It simply asks that he pay his taxes as an individual. The public school is considered by the state an institution that is necessary for her highest interests, and therefore she taxes her people to support and maintain them.

6. BY PROPOSING A DIVISION OF THE PUBLIC SCHOOL MONEY.

I was told by a member of the Roman Catholic Church that she belonged to a society whose prime object was to work for a division of the public school money. Rome is greedy, and there is no end to her schemes for getting money. She has wormed out of the city of New York more than five million dollars to endow, support and sustain her institutions. Again and again they have proposed a division of the school fund. They claim that such a division between the Protestant and Catholic, *pro rata*, would only be equitable. But do you see to what this would lead? Every denomination throughout the country would claim her share of the public money, and consequently there would be numerous sectarian schools springing up throughout the land, and many of them would be more anxious to maintain their creed and denomination than to educate the children. The various Protestant denominations know the folly of such a proposal and the inevitable results that would follow it, and therefore make no such demands.

Our lamented Garfield said: "It would be dangerous to our institutions to apply any portion of the revenue of the state to the support of sectarian schools," and General Grant stated in 1876 that "We must encourage free schools, and resolve that not one dollar appropriated to them shall be applied to the support of any sectarian school."

7. BY SUBSTITUTING PAROCHIAL SCHOOLS.*

Romanists claim that the public school system is more expensive than the parochial system, and therefore, on the merit of superior economy, they propose the parochial school. In reply, I would say that it is not always economy to buy the cheapest article. It is very questionable as to whether it would be better to have a cheaper Catholic education than to receive a more expensive one in our public schools. The character of the education must be considered, as well as the expense. Were the parochial schools introduced, and all the other sects to start up their schools at public expense, the cost of so many rival schools would probably be far greater than at present. The matter of economy, therefore, should not be considered.

Rome has her parochial schools. She compels her children to attend them; in some places she refuses to confirm children that do not attend them; in other places she refuses the sacrament to the parents who do not support them.

Do you know what Rome teaches in these parochial schools? I was told the past week by a young man who had attended Father Quigley's school that the principal study in that school is the catechism. They begin on the catechism, and unless they know it, other lessons are deferred until it is learned. They seem to live on the catechism. It is like a boarding-house in Virginia, where they have corn bread every meal. More than one Romish

*See Appendix 12.

priest has stated that the catechism is sufficient for the common man to know.

The effects of the parochial school are sufficient to condemn them in the eyes of every intelligent man. Children trained in the parochial schools are more than three times as likely to get into jail than those who are reared in our public schools.*

In the parochial schools the children are taught the superiority of the Pope's flag over the stars and stripes; the superiority of the Pope to the President of our United States; they are taught the catechism more than any other book; they are taught to hate Protestantism.

Mr. Wheeler has made a statement of the illiteracy of eight Roman Catholic and eight Protestant countries, in which it is shown that the illiteracy in the former is fourteen times greater than the latter. The statement is compiled from the data furnished by the reports of the United States Commissioners of Education, the census of 1880, and the Statesman's Year Book of 1887 :†

"Contrast eight Roman Catholic countries, viz., Venezuela, Austria, Hungary, France, Brazil, Spain, Portugal, Belgium and Italy, with eight Protestant countries, viz.: Victoria, Sweden, Switzerland, Netherlands, Germany, Denmark, Great Britain and the United States. The two groups each cover an area of over 4,000,000 square miles; they each contain about 150,000,000 people. In the one group the Romanists show an average percentage of 91.3 of the inhabitants. In the other group the

*See article on Romanism and Protestantism.

†See Appendix 10—Illiteracy.

Protestants show an average of 79.75 of the inhabitants. Each religion is respectively dominant in its own group. But right here the similarity ceases. Night and day are not more unlike. While the average percentage of illiteracy in the Roman Catholic group is 59.61 or over half the population, the average percentage of illiteracy in the Protestant group is only 4.156 ; in other words illiteracy in the Roman Catholic group is 14.343 times greater than in the Protestant."

It is no wonder that Victor Hugo said : "Italy, that taught man how to read, knows not how to read." Father Chiniquy says: "The purpose of Rome is to educate a man just enough so that he will kiss the toe of the Pope." The parochial schools have kept the masses in ignorance. I challenge the Catholic priesthood to point to one Catholic nation where the children have been taught to read and write, and to point to one Catholic nation that stands in the lead in education. The brains of the world, the great books of the world, the great inventions of the world and the great educational institutions of the world are found in Protestant countries. The world has learned that an education, to be broad and universal, must be taken out of the hands of the Romish priests and nuns. The illiteracy of Roman Catholic countries is the best condemnation of parochial schools. History declares them to be failures, utter failures. Then let Rome reform her own schools and bring them up to the standard of our public schools before she asks to be heard.

8. BY SUPPLYING THE PUBLIC SCHOOLS WITH CATHOLIC TEACHERS.

Pope Pius IX. says: "The Romish Church has a right to interfere in the discipline of the public schools, and in the arrangement of the study, and in the choice of teachers for these schools." All of her children do not attend her parochial schools, and therefore she uses her political intrigue and power to fill the public schools with Roman Catholic teachers, that they may, as far as possible, Romanize the American youth. But if our public schools are, as Rome says, too Godless and grossly immoral for Catholic children to attend, then are they not too Godless and grossly immoral for Catholic teachers to teach in them? Through her political power she elects Catholic school boards, and they, playing into the hands of the Catholic Church, appoint Catholic teachers.

Dr. O. C. Brown, of Dubuque, Iowa, addressed an interesting letter to the Catholic Bishop of that Diocese, concerning what the Romanists are doing in Protestant Iowa. These facts Dr. Brown verifies by his personal experience. In this letter he states:

"At Key West, three miles southwest of here, the public school is in the same yard with the Catholic Church. It is taught by nuns, who teach the Roman Catechism as a regular study. At the time of my visit the children were away riding with the sisters on a school-day and in school-hours. At New Mallory, Prairie Creek, and the district next beyond the last (Miss Rooney, Miss McCarthy and Miss Callaghan respectively being

the teachers), the catechism of the Roman Church is regularly taught as one of the studies. I myself have seen it in two of these schools and heard a recitation in regular school-hours. At Bernard, there is a similar state of things.

"At Wilton, near Ashbury, three miles northwest, some years ago a priest of this diocese ordered and secured, through the Catholic members of the school board, the removal of the school from the public building to one which he designated, where he regularly heard recitations in the catechism. Later the same priest appeared at a public exhibition, produced a heavy whip which he had bought, and ordered the whipping of fourteen children in a house crowded with visitors. While the whipping was in progress he stood over the teacher ordering her to 'lay it on.' And yet there are those who tell us that such high-handed and outrageous proceedings of priests within your diocese are no worse than the quiet reading of a chapter from the Sermon on the Mount by other teachers. At 'Holy Cross' the public school was sold, and the only school there now is one built on church property and managed by Catholic authorities, but paid for by public money. All of these facts and others like them exist, as you know, in this county. At Spruce Creek, Spring Brook, La Motte, Otter Creek, Butler, District No. 3, and many other places in Jackson County, a similar state of things exists. All of these public schools have been perverted to the use of Romanism, so far, at least, as to have the catechism taught in them, in violation of the Constitution of Iowa and of the United States. At Tette de Morte a still greater abuse exists, for there the public school in District No. 2, Jackson County, is in a nunnery."

We can submit these facts to the reader without

comment. They are concerning the public schools supported by the state. Similar facts can be gathered in every State in the Union. If the Baptist or Methodist Church had done these things, there is not a political organ in the nation that would not ring with indignation. Why are they silent now?

In the year of our Lord 1893, twenty Protestant teachers were ejected from the Troy schools, and Catholic teachers put in. In 1890 there were 1855 public school teachers in Chicago, and 1144 of these were Catholics; Rev. J. W. Allen, of Chicago, writes Dec. 15, 1894, that 75 per cent. of the public school teachers of Chicago are Catholics.

But, you say, why not employ Catholic teachers in our public schools as well as those of Protestant denominations? I would say most emphatically because the Roman Catholic Church is a political party and the Protestant denominations are not. No Catholic school-teacher shall be absolved unless she works in the interest of Rome. Are we not justified in objecting to teachers in our public schools who are avowed enemies to the schools and who are in favor of parochial schools and of state money to support them? This is a most important question. Our school board should be most carefully selected. Before voting, every voter should ask as to the religious convictions of Murphy, or Flanagan, or O'Flaherty, or Mulligan, or O'Brien, or Pat Daugherty. When Mr. Edward Everett Hale was asked if he would not serve as a member of the school board of Boston, he said, "Gentle-

men, I am incapable of being a member of the school board ; I never spent but two weeks in Ireland in my life." Well, my fellow citizens, true patriotism and self-preservation demand that you keep every enemy of our public schools out of the school board as a member thereof, and out of the school as a teacher.

9. BY CONCILIATORY METHODS.

Bishop Ireland recently declared that he was a friend of the state schools, and in favor of the state making laws looking to compulsory education. This will do as a bright side to present to a Protestant public, but the anaconda always covers his victim with slime before he swallows him. We are to accept with a great deal of allowance any such statement. Bishop Ireland said at the Catholic Centenary Celebration, " The great work which the Catholics of the United States are called to do in the coming century is to make America Catholic." The little book called " Judges of Faith : Christian against Godless Schools," contains the endorsement of the highest authorities of the Roman Catholic Church, all of which are unreservedly opposed to the public schools. The Pope has sent Satolli to the United States to assist in settling the school question, and other questions, in favor of the Pope. I for one have never been the least inclined to accept him as an ambassador, because he came from a land where the standard of education is so low, that it is out of sight, when compared to the standard of education in the United States. I have

never taken much to their conciliatory methods. Our public schools are cherished institutions, and essential to the preservation of our liberties. And, when Roman Catholics publicly declare and acknowledge that they are Godless and infidel, they publicly declare and acknowledge that they are enemies of our free institutions, and are in open conflict with Protestantism and Patriotism.

10. BY CLAIMING EVERY PARENT HAS A RIGHT TO
EDUCATE HIS OWN CHILD.

Catholics have much to say on this question. They cry loud and long upon the subject of Catholic conscience. Let us for a moment examine into the rights of the child, the rights of the parent, and the rights of the state. The child has the right to existence, the right to maintenance, the right to a fair education, the right to state protection, and the right to worship according to the dictates of his conscience. The parent has a right to exercise authority over the child so long as he does not conflict with the rights of the child or the rights of the state. The parents has no right to teach the child or allow him to be taught immorality or treason; he has no right to do anything that will lead the child to trample on the rights of others, or permit him to be taught by others any dogmas that will unfit him for good citizenship.

Mr. Owen, in the "School Plot Unmasked," has given us a list of some of the rights of the state. The state has the right to exist and to perpetuate its existence. What is necessary to its existence it

has a right to require. The state has the right to establish universal education as the necessary condition of universal intelligence and social morality. The state has the right to establish a universal system of public schools as the necessary condition of universal education. The state has the right to establish universal use of the means of education by the instruction of all the children in the school.

All of these rights are involved in the right of the state to exist as a society of individuals. A knowledge of these rights should be taught in schools. These rights are not taught in the parochial schools; on the contrary, the parochial schools keep this knowledge from their children, and rob them of the superior advantages offered by our system of education.

Germany maintains one great principle which is beautifully expressed by one of her authors: "National education is a national duty; national education is a sacred duty; to leave national education to chance, church or charity, is a national sin."

Daniel Webster said: "The power over education belongs essentially to the Government. It is one of those powers, the exercise of which is indispensable to the preservation of society, to its integrity, and to its healthy action. It is the duty of self-preservation according to the mode of its existence for the sake of common good."

The Romanist lays claim to violation of conscience by our public school system, and if this claim is honest and just, it should receive candid attention; but if this claim is built upon the sand,

it must fall. Conscience is under law and must be reasonable. The conscience of Protestants and the conscience of the nation must be considered. Is not the Catholic conscience upon the school question considerably perverted? Is it not a most unreasonable conscience that opposes one of the institutions that is necessary for the preservation of the highest interests of the state? Is not the Catholic conscience the conscience of the Pope, a foreign pontiff? We have shown that the public school is a necessity and the Catholic authorities are opposed to public schools; therefore, the Catholic conscience is unjust and unreasonable, and does not deserve consideration. The Catholic conscience demands that their own religion must be taught in the public schools, or the children must attend the parochial schools. Then the question must be, to which does the school belong, to the church or the state? This is one of the real issues.

This conflict between the parochial and the public schools is far deeper than many Protestants are aware of. As Josiah Strong has well said: "It involves the whole subject of education, its aims and methods."

The object of the public school is to make good citizens. The object of the parochial school is to make good Catholics. The public school seeks to give both knowledge and discipline—not only truth, but the power to find truth. The parochial school aims to lead, rather than to train the mind; to produce a spirit of submission, rather than one of independence. The one system is calculated to

arouse, the other to repress the spirit of inquiry. The one aims at self-control, the other at control by superiors. The one seeks to secure intelligent obedience to rightful authorities; the other, unquestioning obedience to arbitrary authority.

Let me give you some of the real reasons why Rome attacks our public schools.

1. SHE FEARS INTELLIGENCE.

She is afraid of coming in contact with Protestant intellect. She prefers her youth to receive separate and priestly teaching. The editor of the *Irish World* claims that there are ten million persons in the United States, who as descendants of Roman Catholics ought to be members of the Holy Mother Church, but are lost to it, and this loss he attributes to the use of the public school. The *Catholic Review*, 1889, said: "The parochial school is necessary because Catholic children cannot be brought up Catholics and attend the public schools. At the present moment the Catholic Church in America depends more on the faith of the Catholic immigrant than on the faith of those who have received their education in the public schools. We see, therefore, no way of making them Catholics, than by the parochial school."

It is evident from their own writers that Romanism goes down before the electric torch of our public schools. Our public school makes intelligent citizens; it makes American citizens; it exposes the superstitions, dogmas and practices of past ages. Where these things are taught, Romanism cannot

stand. Ignorance is the necessary condition of Romanism. The *Catholic World* declared: "The best ordered and administered state is that in which few are well educated and lead, the many who are trained to obedience are willing to be directed, content to follow, and do not aspire to be leaders. We believe the peasantry in Catholic countries, two centuries ago, were better educated, although for the most part unable to read or write, than are the great body of American people of to-day."

A Protestant once asked a fellow laborer, who was a Romanist, the question, "What do you believe, Patrick?" To which Patrick replied, "Shure, and I believe what the Church believes." "Well," asked the Protestant, "what does the Church believe?" "Shure, man," said Pat, "the Church believes what I believe!" "Well, Pat, what do you both believe?" "By my soul, sir, we both believe alike." "And," says Mr. Owen, "implicit faith and implicit ignorance are her condition." This is true, and this ignorance is a power when marshaled by despotic priests, who stand before the ignorant masses with supposed authority to save or damn the poor dupes who are pledged to obey the voice of the Church. Rome's power rests on keeping her people illiterate, on keeping them studying the catechism, believing in relics, holy bones, holy saints, holy water, hail Marys and innumerable masses and indulgences.

2. ROME WANTS TO CONTROL OUR PUBLIC SCHOOLS.

One of their bishops, in writing to the professors of a certain college, declared: "The Church holds herself to be invested with the absolute right to teach mankind. She holds herself to be the depository of truth." The *Tablet* says: "The organization of the schools, their internal arrangement and management, the choice and regulation of studies, the selection of, appointment and dismissal of teachers, belong exclusively to the spiritual authority." Bishop Ireland said to some graduating students at Rome, "We can have the United States in ten years, and I want to give you three points for your consideration." The public schools was one point named.

Judge Dunne, at the Baltimore Congress (1889), said: "The Catholic seal is set on this land forever. . . . Why should the state ask for the child? What can it do with it? It cannot educate it. It has no power in that direction. . . . That is beyond its charter, beyond its rights, beyond its power." Again he says: "Why should we not love this land? Is it not our own? Is it not under the care of Catholic saints? With a Catholic people this land were surely Catholic." Bishop Gilmour, at the dedication of the Catholic University at Washington, said: "Catholics are willing to accept the public schools in America as they have done in Europe, and elsewhere, on condition that an arrangement should be made that the child be taught religion."

I would ask: What religion? Yea! Verily Rome is pushing hard to make Romanism supreme in the nation, to make religion a state affair, to control the press, to undermine our public schools, and to overthrow our liberties. Had she the power she would close our public schools, and compel our children to receive her instructions or do without instruction altogether. And this, too, in the face of the fact, that wherever she has been supreme, ignorance, poverty, degradation, superstition and crime have prevailed.

3. OUR PUBLIC SCHOOL SYSTEM IS ONE OF THE FOUNDATION-STONES OF OUR LIBERTIES.

The hope of our nation lies in the intelligence and morality of the people. Franklin said: "We must educate, or we must perish by our own prosperity." A large per cent. of our crime is committed by the ignorant classes. Ignorance endangers our public institutions, and therefore the United States must suppress ignorance by educating the rising generation. As a result of this, she pays one hundred and thirty-three million dollars annually for the instruction of thirteen million of her children. Our great statesmen have said: "Our public schools are the bulwark of our liberties, and we must consider as an enemy every power or person that would oppose them."

4. BECAUSE THEY AMERICANIZE IMMIGRANTS.

This is peculiarly a function of the common school. It is highly important that we Ameri-

canize the children of immigrants. The public school has mighty assimilating power ; by means of it the children of different races are made Americans. The sturdy Scotchman, the comical Irishman, the substantial Englishman, the honest German, and the polite Frenchman, have widely different characters and ideas ; these are blended into one composite whole by the public school. The public school is supremely important in changing the heterogeneous character of our population into a homogeneous one. Mr. Shaw in the "Roman Conflict," says : "Rome assails the public school because she has lost already four million of people through its agency ; she cannot control the political vote of her people educated there ; she cannot compete with American education in common schools ; she wants a separate education for her own people, as she knows they cannot stand the light of the other system ; as history, science, and mathematics are against her, she wishes to eliminate whatever is opposed to her."

CONCLUSION.

ROME HAS TRIED HER HAND IN EDUCATING AND
HAS FAILED.

For twelve centuries she was the teacher of the world. All the nations of Europe bowed to her authority. They drank of her corruption. Those were dark ages. The dawn of the Reformation marks the revival of science, literature, and learning. The profound minds were the great reformers of

the time. Wycliffe, Huss, Jerome, Luther, Calvin, Melancthon, Knox, Cranmer, Latimer and Ridley were the great scholars as well as the great reformers of their times. The Roman Catholic education has everywhere had a tendency to repress rather than quicken the thought and life of the pupil, and to unfit rather than prepare him for the discharge of the great duties of life. Those who have been educated in their schools drop behind in the sharp contests. Her people do not read many books, nor subscribe to many papers. Josiah Strong says: "Her real attitude towards the education of the masses may be inferred from her course in those countries where she has or has had undisputed sway, and there she has kept the people in ignorance."

The Encyclopedia of Education gives a table of the statistics of thirty countries; of these five are starred as nearly free from illiteracy, and all of them are Protestant. The Roman Catholic countries show as great illiteracy as India and China. Seventy-three per cent. of the inhabitants of Italy, and ninety-three per cent. of the inhabitants of Mexico, are illiterate.

The progress of intelligence in Europe has been made in spite of Romanism. It scourged Prinnelli, for saying that the stars would not fall. It tortured Campanella, for saying that the number of worlds was infinite. It persecuted Harvey, for proving the circulation of the blood. It imprisoned Galileo for his discoveries. It anathematized Pascal in the name of religion, and Montaigne in

the name of morality. It burned millions at the stake because they would not subscribe to its creed. It has tried every way to check the march of intellect. It has rejected nearly everything that has been invented by genius and achieved by knowledge. Some of the grandest productions of literature it has denounced and endeavored to drive out of both private and public libraries. It has gone so far as to excommunicate those who would dare to publish, possess or read such books.

ROMANISM AND PROTESTANTISM ARE WIDELY
DIFFERENT.

Marvin Owen says: "A tree is known by its fruits." We must judge any system of religion by the grade of work it turns out. Stand such men as Sumner, Seward, Lincoln, Colfax, Grant and Garfield by the side of the Kelleys, Morrisseys, Sullivans, etc., and which class of men stand highest in the minds of cultured people?

The public schools teach supreme allegiance to the United States, the parochial schools teach supreme allegiance to the Pope; the free schools float the stars and stripes, the papal schools the Romish emblem; the free schools teach charity for all; the Romish schools teach intense hatred of the Protestants, that they are heretics, that marriage among them is a farce, and that all outside of the Romish Church are to be damned.

The theory of American education is to stimulate thought; to encourage research; to teach a man all he can learn, and to make him self-reliant and

independent. The theory of parochial education is to stifle thought, to suppress research, to limit the education, and to make man dependent upon the Pope.

Our public schools turn out young men and women with high and holy ambitions, and with a mighty stimulus to exertion. The parochial schools turn out men and women with smothered ambitions, and with no incentive to labor. The public school makes such republics as the United States of America. The parochial school makes such countries as Italy and Mexico.

In 1870, in the Protestant countries of Europe, one in every ten was in school, while in the Roman Catholic countries one in every one hundred and twenty-four was in school. In the same year, in the six leading Protestant countries of Europe, there was one newspaper or magazine published to every three hundred and fifteen inhabitants; while in six Roman Catholic countries there was but one to every twenty-seven hundred and fifteen inhabitants. It is a fact, that wherever you institute an honest comparison between Romanism and Protestantism in respect to schools, school systems, general intelligence, general morality, and general prosperity, you have a result most unfavorable to the Roman Catholic Church and schools. We are therefore constrained to say :

PROTESTANTS, STAND FIRM.

1. *Stand for the Bible.* This grand old Book came from God, and came to this country with our Pil-

grim Fathers. The first school planted in the colonies had the Bible in it, and it was never taken out until Rome lifted her finger against it and said, "It must be taken from our public schools." It is a book of wisdom. It blesses everybody that reads it in the spirit of sincerity and truth.

1. *Stand by our Public Schools.* You must stand opposed to electing school boards and the employment of teachers who are the avowed enemies of the public schools. You must stand opposed to giving public moneys to those who seek the destruction of the public schools. You must stand opposed to this despotic and political religion in your homes, in your society, in your business, in your church, and in your politics. I appeal to you from the standpoint of self-preservation, to stand by the public schools.

Let the free schools be undermined, and you remove one of the great corner-stones of our republic. You must have these schools to preserve your liberties, to educate your children, and save them from the power of Rome. These schools you have received as one of the fairest heritages from your forefathers, and you must preserve them as well as the spirit that instituted them. Oh, my fellow Protestants, has the spirit of '76 died out? Have you lost your patriotic blood? Have you ceased to cherish the liberties that cost your forefathers such a great price? Have you forgotten their struggles, their persecutions, their victories? Stand for the public schools. Let the flag of the free heart's hope and home float over them.

Let no treasonable flag be raised on top of the little red schoolhouse. The stars and stripes must not be insulted. Stand by every Roman Catholic that turns his back against the dogmas and treason of Rome and swears allegiance to our country, and unreserved support to our schools and liberties. Oh, men, brothers, patriots, Protestants, stand by the free schools which your fathers bought with their blood. I charge you, stand by them, by your votes, your prayers, your papers, and your pulpits. Raise high the standard of the public schools. Continue to maintain a system superior to the parochial school system.

YOU MUST STAND UNFLINCHINGLY.

You have yielded to Rome's demands five of our best histories and the Bible. Are you to keep on yielding? Rome will not stop demanding until she has complete control. You must call a halt, turn over a new leaf, regain your lost ground, and maintain your free schools, your free Bible, your free press and your free church.



JAMES A. GARFIELD.

SEPARATION OF CHURCH AND STATE.—Next in importance to freedom and justice, is popular education, without which neither freedom nor justice can be permanently maintained. It would be unjust to our people, and dangerous to our institutions, to apply any portion of the revenue of the nation, or of the state, to the support of sectarian schools. The separation of the church and state, in everything relating to taxation, should be absolute.—*Pres. Garfield's Letter of Acceptance, July 12, 1880.*



TEACHING THE CATECHISM. (See page 331)

TEXT-BOOKS USED IN ROME'S PARISH SCHOOLS.

SADLIER'S EXCELSIOR STUDIES IN THE HISTORY OF THE UNITED STATES.

(Published by William H. Sadlier, New York.)

Let us first examine the preface ; let us note the bow the author makes ; let us examine the reasons for this publication. We are told in the preface :

"The principal motive which induced the preparation of the present volume was to provide for American youth a correct narrative of American history. If it be true, as has been remarked by a celebrated modern writer, that European history has long been a conspiracy against truth, it is equally certain that American history, or at least text-books on the subject, have also been in league against truth. It is simply wonderful how the part enacted by Catholics on our soil, from the days of Columbus to the present time, has been persistently and coolly ignored by writers of text-books ; so that, from this very silence, a child of even ordinary intellect could not fail to infer that Catholicity has done little or nothing for our country ; whereas the reverse is singularly and emphatically the case. Catholics have been here from the earliest dawn ; and, as was pithily observed by Archbishop Hughes : ' Neither the first page, nor the last page, nor the middle page, of our history would have been what it is, or where it is, without them.' The discovery, exploration, and, to some extent, the colonization of our country, were undertaken by

Catholics, with Catholic aims, and with Catholic aid. . . . The independence of the United States was, in a great degree, secured by Catholic blood, talent and treasure. If our country's history be truly told, Catholicity must be met, willingly or unwillingly, at every step."

Our attention is next called to some "Points to be specially noted." The seventh point reads as follows: "The Revolution and the Civil War, the details of which teachers find it so difficult and well-nigh impossible to impress upon the memory of their pupils, are as far as possible condensed," etc., etc. The eighth point to be noted: "Catholics, so far as could be in this brief outline, are assigned their proper place in the annals of our land."

After a careful reading of this preface, the student of history may expect to find a text-book somewhat different from those used in our public schools, and he will not be disappointed. The Romanist objects to our public school histories, and therefore are we not to infer that this is what he offers as a substitute—especially so as the author claims this is a correct narrative of our country's history? In Study No. 2 we are introduced to Father Juan Perez, and the work he had to do in introducing Columbus to Queen Isabella. A detailed account is given of the crosses and blessings and chants and prayers of Columbus and his crew, from the meeting of Father Perez to the landing at San Salvador. In Study No. 3 our attention is called to the Mass of Thanksgiving that was offered on the return of Columbus; to the Dominican missionaries that accompanied Columbus on a second voyage, and to the foundation of the first Catholic church in the New World on the festival of the Epiphany. This study closes (page 21) with a paragraph on the spirit of the discovery, in whi

we are told "the discovery of America was preëminently a Catholic enterprise. In fact, Protestantism did not as yet exist. The voyage was made under the protection of the Blessed Virgin, and for truly Catholic motives. . . . To make it still more Catholic, the reigning pontiff, Alexander VI., issued a bull, in which he laid it as an obligation on the Spanish sovereigns to send to the newly-found islands and continent tried men, to instruct the inhabitants in the Catholic faith and teach them good morals."

We are next introduced to some biographical sketches, amongst them a cardinal, a bishop, a Catholic prince, a Catholic queen, Father Perez and others, some of whom had little or nothing to do with the discovery of the New World. Section No. 2 is made up pretty much of Catholicity. The author is very particular to tell us that De Soto died beneath the shadow of the cross he had planted, and over his remains was chanted the first requiem ever heard in those wild regions. The second study under the second section is on "Missions in the South." It may not be amiss to mention the headings of some of the paragraphs: "Franciscan Missions in New Mexico," "Jesuits in Florida," "Father Segura," "Franciscans in Florida," "Franciscans in New Mexico." We are also told in this study that the Huguenots were French Protestants, and "some at length turned pirates and captured Spanish vessels."

On page 47 we are again introduced to some biographical sketches, amongst them such eminent men as Father Cancer, Father Da Corpa, Rt. Rev. John Juarez, a celebrated Dominican missionary, Las Casas, Father Mark, Father Martinez, Monk Ojeda, Father Omas, Father John Roger, Father John Baptist Segura, Saint Francis Borgia, the third general of the Society of Jesus, and Pope St.

Pius V., of whom it is said, "he died in the sixty-ninth year of his age, and one century later was beatified by Clement X. He was canonized in 1712, and is classed amongst the greatest and best of the successors of St. Peter."

On page 75, on the study of New England, we copy a paragraph headed "Religious Intolerance": "Though the Puritans had been the victims of religious persecution in the Old World, in the New they themselves proved equally intolerant. They established odious religious tests, and persecuted or banished all those who ventured to worship God in a manner different from their own." This study closes with a chapter on "The Jesuits in Maine." On page 83, we have a glimpse at the character of the colonists: "The Puritans were industrious, sober, enterprising, and religious in their own way; but they were also narrow-minded, exclusive, and short-sighted in character, cruel to the Indians, and bigoted and persecuting to all creeds except their own. . . . New England Protestantism appealed to liberty, and then closed the door against her." The youth that studies this history will not entertain a very high respect for our Puritan forefathers.

On page 91, we are introduced to a chapter on "The Early Jesuit Missionaries at the North," and we are told in a paragraph on the Exploration of the Missionaries, that they were the pioneers, not alone of the cross and of religion, but of discovery and exploration, of colonization and civilization. Then we have the following paragraphs: "Discoveries and Improvements made by the Missionaries," "Franciscan Missionaries in Canada," "The Missions Resumed," "Breboeuf," "The Ajax of the Mission," "Jesuits in Michigan," "Father Jogues in New York," "Other Missionaries," etc., etc. The next study is on "Missiona-

ries at the North—Continued.” These missionaries and the work they did occupy many pages. Of course these missionaries are all Jesuits. Nothing is said of Protestant missionaries, of their devotion, of their self-sacrificing spirit.

On page 116, we have paragraphs on “Missions in New York” and “Catholicity Proscribed.” On page 121, we are told of the landing of two vessels at St. Clemens, on the Potomac, and “having landed on the festival of the Annunciation, mass was celebrated for the first time in that wild region,” a fact in history that is important for Protestants, who attend Catholic schools, to know.

On page 125, under a “Study on Maryland,” there is a paragraph on the subject of religion which reads as follows: “Under Catholic rule, all Christian religions were protected by law; but when Protestants rose to power, a spirit of intolerance unhappily prevailed.” Mr. Sadlier seems to be gifted in the art of presenting history in such a light as to prejudice those who study it against Protestant people. He makes it appear that the Catholics are a persecuted people, and that Protestants have been a most intolerant people.

We are next introduced to some ten pages of biographical sketches, and, as usual, they are principally Romanists, the first one being a Jesuit missionary, Father Allouez, Lord Baltimore, Charlevoix, the author of the life of “Mother Mary of the Incarnation,” Father Marquette, Pope Urban VIII., Father Andrew White, to whom twice as much space is devoted as to the biography of William Penn. We would do Father Rasle an injustice if we didn’t make mention of his death that is recorded at some length on page 155. On page 163, we are told how the Arcadians counted their beads, chanted the litanies of the Blessed Virgin, etc., etc.

On page 232, we have a study on Catholicity and the Revolution. The first paragraph is on Catholics and Patriotism. Two paragraphs are devoted to Mr. Carroll, the first Bishop in the United States. Another paragraph to "Missions in Pennsylvania," and another to "Missions in California."

The next chapter is on biographical sketches, and the Rt. Revs., Holy Fathers and Bishops take their place alongside of Washington, Henry and Jefferson. In fact, more space is given to Archbishop Carroll than to either Washington or Jefferson. It is made to appear that these saintly priests and bishops had more to do in creating history than the great Revolutionary leaders of Protestantism.

We now pass over about one hundred pages devoted to the Civil War, written with an attempt at impartiality. The work of Lincoln is sunk into insignificance. "The death of Lincoln," says the author, "produced no disorder." On page 362 reference is made to the Washington Centennial. The names of the orators and great men of the occasion are not mentioned, but the benediction that was pronounced by Archbishop Corrigan, of New York, is given in full.

Four pages are then devoted to "Art and Literature." The space given to Catholic authors is twice that allotted to Protestants, though in importance the latter outweigh the former a thousandfold.

We are next introduced to a chapter on "Religion." Sixteen pages of this chapter is devoted to the Roman Catholic religion, and one-third of a page to the Protestant denominations, whose names are sarcastically mentioned. In this chapter we have brief articles on the following: Increase of Bishops, Growth of the Church, Religious Orders, Sanctity of the Confessional, First Provi-

cial Council, The First Archbishop of New York, The Several Plenary Councils of the Church in the United States, The First American Cardinal, The Catholic Centennial, Statistics of Catholicity, The Blessed Virgin the Patroness of the United States, etc., etc.—items of great importance, many of which some of you may never have heard.

The book closes with thirteen pages of biographical sketches, and of course Archbishop Hughes, Cardinal McCloskey and Father Smet are the most important, or at least the most space is allotted to them—Father Smet, of whom you may never have heard, receives more attention than either Webster or Lincoln. Archbishop Hughes' sketch occupies more space than both Lincoln and Madison. In the biography of Hughes we are told of "that memorable debate before the Common Council of New York, in which he discussed the public school system, and opposed alone the eminent council arrayed against him. Though his demands were rejected by the Common Council, he did not dismiss the matter, but recommended the Catholics to nominate independent candidates at the ensuing election. This movement brought to view such unexpected strength that a modification of the school system was soon after effected. The present New York system, though an improvement on that which preceded it, is still false in principle, and affords to Catholics no immunity from double taxation for the education of their children." (See page 383.)

Verily, Rome has rejected all correct histories of our country and has written one to suit herself, and what is it? It is a burlesque on history. It is, as I have said before, a history of Romanism in the United States. It does an injustice to puritanism, it ignores Protestantism, it distorts history, it sinks into insignificance that which is promi-

ment and brings into prominence that which is insignificant. It gives lengthy accounts of priests who did nothing to make history, and abridges the heroic deeds of our great patriots. The youth that studies only this history, will have an incorrect knowledge of our country and will be prejudiced against Protestantism.

I have in my possession the Catholic National Series of Readers, prepared by Bishop Gilmour. The articles in these books, as well as their illustrations, are prepared with the same object in view as Sadlier's History. They contain chapters upon the Confessional, the Mass, the Blessed Virgin, the Holy Catholic Church, Saints, Images, Archbishops, Popes, etc., etc. All the dogmas of Rome are kept prominently in view, and are carefully and seductively presented. The child that studies them must necessarily be influenced to believe in and to support the Church, and to oppose every principle the Church opposes. Even the geographies, in questions, answers and illustrations, are made subservient to the purposes of the Church.

After having carefully examined the books used in many of Rome's parochial schools in this country, I am prepared to say that they are evidently written with one avowed purpose in view, viz., to make the children who study them Roman Catholics. The Catechism is the main study in the school, and the other books play second to the Catechism.

How much longer will Uncle Sam endure this perversion of history? Must he surrender his children to the Jesuits? Must he give up the training of the American youth? The struggle is on! One or the other will gain the victory! Will you come to the help of Uncle Sam? Inference means defeat. Activity means victory.

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The table of contents on the opposite page and the foregoing pages of this booklet, are selected from the popular book **AMERICA OR ROME, CHRIST OR THE POPE**, by John L. Brandt, with introductory by W. J. H. Traynor and J. G. White. 530 pages, 55 engravings, copious index and list of authorities consulted. Bound in full silk cloth with gilt stamp on side and back. Sixth edition.

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(See page 485)

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Rome's attack on our public schools

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